

MYSTIC LIGHT LIBRARY BULLETIN

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1910

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MAN AND MIND ~ MIND AND MAN

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ASSOCIATION

W. J. COLVILLE

Will begin a course of Afternoon and Evening Lectures

3.15 P. M. Library and Reading Rooms
of the Mystic Light Library Association, 49
John Street, New York, eleventh floor.

8.15 P. M. Lecture Hall of The Center
of Western Occultism, 147 Macon Street,
Brooklyn.

AFTERNOON

as follows

EVENING

Monday, October Thirty-First.

"The Secret Doctrine—The Mysteries of the Ages." || "Enigmas Confronted in Healing."

Wednesday, November Second.

"Occultism and Mysticism." || "Rosicrucian Mysteries."

Friday, November Fourth.

"The Spiritual Man; His Powers and Unfoldment." || "Continuous Creation or Humanity's Place in Universe."

Monday, November Seventh.

"Race Problems; Origin of Races and Religions." || "Descent of Spirit into Matter."

Wednesday, November Ninth.

"Heredity; What and How We Inherit." || "General Questions on Occult Subjects; Inspirational Poem."

Friday, November Eleventh.

"The Mystery of the Aura." || "Thought Control."

Monday, November Fourteenth.

"Health and how to Secure It." || "Consciousness; It's Activities — Thought, Feeling, Will."

Wednesday, November Sixteenth.

"Forethought and Fear-thought." || "Concentration or Control of Consciousness."

Friday, November Eighteenth.

"Psychometry, Crystal gazing, etc." || "Rebirth and the Law of Consequences."

Monday, November Twenty-First.

"Awakening of Great Britain and America Explained." || "The Four Kingdoms and Their Degrees of Consciousness."

Wednesday, November Twenty-Third

"Rosicrucians and Their Mysteries." || "Good Uses of Astrology."

Friday, November Twenty-Fifth.

"Egypt and Her Pyramids." || "What is Health and How We Can Secure it."

Monday, November Twenty-Eighth.

"Lemuria and Atlantis." || "Music as a Force That Heals."

Wednesday, November Thirtieth.

"Masonry and Symbology." || "Significance of the Present Outlook of a Messianic Advent."

Questions Always invited after each Lecture.

Single Ticket, 25 Cents. Six Tickets, \$1.00



MYSTIC • LIGHT • LIBRARY • BULLETIN

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Thanksgiving

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Dear God, we thank Thee for the beauty  
of the year;  
Not for the garnered store of harvest  
thou dost yield,  
But for the crimson glory  
of the sunset's cheer  
And for the verdant freshness  
of each growing field.

We thank Thee for the living green  
of the woods beyond  
Where at the edge, the pink  
azaleas spring  
And ferns wave wild each flutt'ring  
pennoned frond-  
And for the joy that leaps up  
to our lips to sing!

Marie Everett Pontin

# Nature's School

## AN OUTLINE



A boy went to school. He was very little. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was grey,—when the night was come), his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back to-morrow.

On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole, and he cheated. And at the end of the day (when his beard was grey,—when the night was come), his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back to-morrow.

Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated, and he coveted. And at the end of the day (when his beard was gray,—when the night was come), his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, to-morrow.

This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars.

Berry Benson,  
*in The Century Magazine*



# Words of Power

## How Spoken Words Bring Events to Pass

W. J. Colville

The phrase "Words of Power" is one that is far more familiar in the ears of special students of Occult Science than in the hearing of the general public; nevertheless, owing to the immense interest now taken in all that goes under the heading of New Thought and pertains to the ample field of Healing by means of Mental Suggestion, the root idea underlying this expression is becoming quite well known in many circles.

The power of the Spoken Word as a form of healing ministry was well understood in ancient Rome, which had received the tradition thro' Greece from Egypt, and possibly also from India. The eighth chapter of the Gospel according to St. Matthew reveals this clearly in the narrative of the centurion who requests healing for his afflicted attendant, then at some physical distance from him, thro' the agency of the Master's Word, which was believed to possess great talismanic efficacy. The evangelist does not state clearly whether the centurion knew the exact nature of that mysterious utterance or not, but it is very clearly declared that he possessed great faith in its power to liberate a sufferer without requiring the one who spoke it to journey to the place where the sufferer was residing.

There are two distinct views of this potential word, each reasonable and valid, and each placing special emphasis upon one particular aspect of the power of words spoken either silently or aloud by one who realizes their value and utters them with firm confidence that they will accomplish the object for which they are intended. The first thought is that some special words are themselves efficacious, regardless of who may speak them or of how they may be spoken. In this case we could easily imagine a man of influence in the Army possessed of confidence in the power of some sacred utterance, tho' himself ignorant of it, appealing for aid to one familiar with those words and accustomed to pronounce them successfully. The other aspect of the subject leads us to infer that there are not necessarily any special learnable letters or syllables in a Master's Word but that it is simply a word spoken by a Master, in which case the power resides in the speaker rather than in the speech. It may prove profitable to consider the matter from both standpoints, and modern phenomena of an important character lend countenance to both these views. Let us first consider words themselves and then proceed to dwell upon the extraordinary influence exerted by particularly powerful speakers regardless of what they say.

Words are constantly springing into existence to express ideas and to characterize articles which are quite new to our present civilization. Within very recent years our vocabularies have received numerous additions in consequence of perfected inventions and



a common acceptance of ideas formerly almost unheard of. Aviation, aeroplane, and many other now fairly familiar terms are nowhere to be found in the dictionaries of a previous generation, except perhaps occasionally in some singularly compendious lexicon containing rare items referring to curious scientific speculations.

Words are born to express thoughts and finally to designate existent objects, which are but thoughts concretely ultimated. There must be some intelligible origin of language, some cause why we persist in giving special names to certain objects, and it is in harmony with this consideration that many people are now attaching so much importance to their own names and to the numbers of their houses and to much else which forms a definite link between the prosaic business spirit of to-day and the romantic mystical spirit of ancient times, and always of the poetic, introspective Orient.

Without attempting any dissertation upon the enigmatical Kabbala, or any other erudite treatise quite out of the field of general literature, we may well seek to derive practical advantage from a study of the use of familiar language employed in the course of common human intercourse.

Sanskrit terms, quite well understood in parts of Asia, but not usually comprehended in Europe or America, need not be introduced into Occidental terminology, tho' it is an undeniable fact that quite frequently we encounter a single Oriental word capable of expressing what we can only convey in English or

any Western tongue by the employment of a lengthy sentence. It is on this account that we have become so well acquainted with "karma," "yoga," and a few other very expressive Sanskrit terms which are now quite a recognized part of literary English. We often desire to use a single brief word frequently which will convey exactly what we wish to suggest to readers and listeners and which, on account of its terseness and brevity, is easily committed to memory and always ready to respond when called for. In every-day English we have, happily, a great many just such words which are of the utmost value in the practise of Mental Therapeutics.

It is always desirable to use a dominant word over and over again which suggests forcibly and unmistakably exactly what we wish the patient or recipient to contemplate.

Words have well been termed "storage batteries," a favorite expression with Mrs. Ursula Gestefeld, whose writings on the "Science of Being" have proved of great help to multitudes. According to that gifted teacher's doctrine, which is readily verifiable, we "release energy" whenever we utter certain words and of course it follows that the more frequently and earnestly we utter them the more of a certain grade of energy do we release.

"Use not vain repetitions" is a much needed counsel in many instances when the accent is placed on "vain," and the sequel in the Sermon on the Mount gives us to understand that what is meant by vain speech is a sort of utterance purely mechanical, in



which there is no heart or feeling.

Tho' it is a fact that those who practise healing by suggestion in these days repeat their formulas a great many times during a single treatment, the benefit accruing from this repetition is traceable to the earnestness and confidence of the speaker, coupled with the well ascertained fact that in a majority of tested cases patients and pupils remember much more vividly, and are in every way far more greatly impressed by what they hear frequently than by what they hear but seldom.

There is indisputable truth in the old saying "too much familiarity breeds contempt," but the original application of the word familiarity in that connection had to do with light, vulgar, heedless utterances and conduct which cheapened and vulgarized both words and actions by depriving them of all impressive dignity.

For beginners in the practise of potential suggestion it is necessary to be well equipped with a strong, useful vocabulary, and it is essential to form the habit of using exactly the right word in a given situation, by which we mean that if one is feeling weak you suggest strength immediately, or if one is timid you at once employ such a word as courage or confidence.

In these simple instances we are using words purposefully; we know precisely what conditions we desire to counteract and what we are wishful to establish, we therefore make mention clearly and decisively of whatever we particularly wish to bring into manifestation, to the exclusion of all that is contradictory

thereto. It seems strange that so much general stupidity is manifest in connection with this subject when we could all settle the question rightly for ourselves and others did we but duly consider the effect produced by different kinds of speech in our own consciousness. The great attractiveness and often phenomenal success of "New Thought" teaching and practise depends almost entirely upon what degree of knowledge of the power of words, uttered aloud or silently, is possessed and acted upon by students and practitioners.

All illnesses and troubles of every sort are magnified and multiplied by dwelling upon them, and whenever we think or speak of them we call their names, thereby increasing their hold upon us, and also attracting to us more and more of the same variety of consequences. We can only think of persons and things either by naming them or contemplating the forms they have assumed.

In the broader use of the term "word" we include the form or mental picture as well as the given title. There are, then, two distinct but closely allied, methods of speaking the right word, one is by making a mental image, the other by giving utterance to a specific sound. We all know how very difficult it is to speak clearly and firmly when inwardly agitated. That is one reason why a near and dear relative or friend is often far less able to give an effective treatment than one who is comparatively indifferent; by indifference, in that connection, we can only mean impartiality.



The centurion's servant was apparently in very close sympathy with the superior officer, and the man is represented as greatly interested in the welfare of the boy. This fact would work in two opposite directions, it would prompt earnest appeals for help and it would also, to some extent, disqualify the interested man from speaking the healing word himself on the suffering lad's behalf. The typical New Testament narrative read in the light of modern therapeutic knowledge affords wide scope for practical meditation and offers a very distinct clue to those renowned Mysteries about which we are now beginning to hear and read much in many places.

Healing has always been largely associated with religious ceremonial as well as with the practise of medicine, and tho' many and frantic endeavors are sometimes made to dissociate the two they continue to work side by side and not infrequently they are interblended.

Classic history informs us of the many and marvellous cases of healing which brought fame and lustre to Pagan temples, and the history of Christianity is replete with similar testimony to the healing accomplished at many Christian shrines. There is always some difficulty attending any attempted explanation of these facts until we view them in the light of what we are now learning of co-operative suggestion.

To place all the value on the sacredness of the consecrated place, or upon the efficacy of some officiating minister, is to look at only one side of a sev-

eral-sided picture. Faith is a pre-requisite in all cases, but faith is much too widely inclusive a word to be definable on the basis of any restricted definition. Faith was present in large degree at the dedication of many old-world temples, which were consecrated and magnetized with firm assurance that mighty works of healing would be accomplished within their walls, and faith has again and again played a highly influential part in causing devotees, who have from time to time entered the dedicated precincts, to avail themselves of whatever unseen influence might operate on their behalf.

Words of Power definitely spoken, times without number, in the same place by confident ministers or other officiants, serve to create a peculiar psychic atmosphere vitally charged with a definite elixir, in which sensitive persons literally bathe, and as it was a very common practise in ancient Greece for those seeking help to actually sleep as well as quietly rest within a sacred fane, we can readily see how legitimate, and almost inevitable, hypnosis played a considerable part in the accomplishment of the good work which brought to many a temple wide celebrity and considerable well-earned revenue.

Buildings are themselves mighty words externalized when they are architectural paradises and when they are kept free from all profanation and uncleanness. Sculpture has well been designated "frozen music," because rhythm and number are as inseparable from a fine statue as from an oratorio.



The difference is only between the permanent silent word and the flexible eloquence which varies with every change in the condition of the orator. Temples and their appurtenances are far more likely to produce continually reliable results than are changeful people whose varying moods qualify their utterances immensely, even when they rigidly adhere to a prescribed and accepted literal utterance. You can never guarantee that music will be twice the same tho' the same composition be repeatedly rendered by the same performers, on account of the changes at any time likely to occur in the persons who render it. To insure even results from the practitioner's standpoint he or she must prove a man or woman of exceptionally strong individuality and have attained to a degree of poise far indeed above the average.

Just as modern medical students spend three, four, five, or more years training for their work and conducting numerous experiments, so did the Therapeutae of ancient days go thro' a long initiation, not so much to acquaint them with anatomy, physiology, histology, and other exterior branches of science, as to equip them with calmness, fortitude, and all the other necessary mental and moral qualities without which it would have been utterly impossible for them to have successfully discharged the obligations of their high profession.

For the average every-day individual who lays no claim to mystical adeptship the deeper problems of the Spoken Word may remain foreign, but there is so very much that the rank and file of us can do to

benefit ourselves and others without penetrating into a deeply mystical arcanum that it is thoro'ly worth everybody's while to make a constant use and study of this fascinating question.

In the business world as well as in domestic and educational relations we cannot over-estimate the immense importance of speaking right words on the mental plane and then giving them appropriate voice externally.

Words of Power differ from words of weakness very often only on account of the intensity of feeling with which they are uttered. Many weak words are kind words, and even wise words considered apart from the folly of uttering them weakly. A Mantram is only a collection of syllables rhythmically connected, intoned in a certain manner and intentionally employed with the object of accomplishing a definite result.

Hindu Mantras are largely efficacious because of the fact that in India the Law of Vibration is much better understood and much more fully relied upon than in Europe and America. It is also true that when traditional forms of speech, as well as other ceremonies, have won the confidence of many successive generations they have acquired a potency among the peoples who have grown thus accustomed to confide in them entirely beyond their original mantric efficacy.

There is a deep scientific reason alike for Ecclesiastical and Masonic rituals which rationalists are apt to ignore, and it is certainly undeniable

that a common ritual does hold members of a fellowship together as nothing else seems able to do. This is due, esoterically speaking, somewhat to an inherent value contained in words and ceremonies and somewhat to the additional suggestive value due to long-continuing associations.

Strictly orthodox Judaism owes much of its permanency, despite all the world-wide wanderings of the Children of Israel, to the inflexibility of its stated prayers and periodical observances, and to at least an equal extent we are witnesses to a similar permanency in other communities proportionately with their adherence to equally unalterable ceremonial.

Some Occultists declare that it is impossible to fully translate a mantram because you cannot render its exact equivalent in any other language than its original. That is one of the reasons given for the persistency with which many people cling to the mother-tongue of their respective rituals regardless of the fact that they understand a modern vernacular far more intimately; the other chief reason for unwillingness to translate a time-honored utterance is that translation takes it out of its well-nigh universal comprehensibility among people of a peculiar cult, and places it in an entirely new field of suggestive associations.

But leaving this especial field of speculation let us now proceed to designate a few of the valuable uses to which we may put our meditation upon the power of definitely formulated utterances in the conduct of daily life and the transaction of common business,



for every subject works downward from the altitudes of Mysticism to the table-lands of ordinary experience.

Ella Wheeler Wilcox, whose words in prose and poetry are continually being read by ever increasing multitudes, has given vent to her profound conviction concerning the potency of Right Speech in the following daring couplet:

"Say you are well, or all is well with you,  
And GOD will hear those words and make them true."

Nothing could well be stronger or plainer than that, had it been written for a specifically Occult publication and by a teacher of Mysteries in an Inner Temple, yet the widely circulating syndicated Hearst newspapers have given those words, by one of America's most gifted poetesses and scribes, to every breeze to circulate. Therein is contained a tremendous challenge and one that few of us seem able to accept in its entirety, yet in those words we find conveyed the germ of all psychic healing and of all conquest over trying and apparently adverse circumstances. Nothing can be truer than that the really successful man or woman never admits the thought of failure.

Frances Willard made a great deal of that fact in connection with her phenomenally influential Temperance propaganda. Many another worker in the same field was equally earnest, equally eloquent, and

equally capable intellectually, but Frances Willard carried all before her wherever she went because she never doubted that her words would carry conviction and bring forth abundant harvests, and her methods were almost entirely constructive, as all truly effective methods must be.

Words of an iconoclastic nature can do rough pioneer work, like unskilled laborers removing debris and thereby preparing the way for builders who will soon appear upon the scene to take their places, but only constructive utterances can really heal or keep up a healthy circulation in any private or public organism.

The first words we speak in the morning and the last we pronounce at night are in some respects the most influential of all we utter, for those are the two extremely critical periods in every twenty-four hours, when we make our start in the one case for our nocturnal journeyings in the land of dreams or field of visions, and in the other for our daily occupation, which when rightly commenced is far on the road to successful execution. Morning and Night Prayers have always held a high place in the esteem of pious and thoughtful people, and tho' they have often been robbed of almost all their sublime significance on account of the setting which has been given them, it is a most salutary practise to keep up such devotions, each one using a method which appeals to his temperament and which he can earnestly and conscientiously employ.

Agnostics who cannot use the conventional language of devotion can easily find words of their own

devising, or else selections from some favorite author in which they can voice their aspirations and unite themselves with influences that make for righteousness.

Last words at night are keynotes for sleeping experiences, and first words on waking are keynotes for all the harmonies or discords of the breaking day.

We cannot be too particular how we dress our minds both for their day's activities on the outer plane and for their night's activities on the inner plane of consciousness.

It is only thoughtlessness in a majority of instances which leads to our speaking mischievous words which evoke and foster discord when our desire is to promote and maintain harmony; but the law of action and reaction works incessantly and it is irrevocable, therefore we pay penalties for thoughtlessness as well as for deliberate transgressions, tho' those penalties are far lighter, morally considered, than are the others.

Habit in speech carries us a very long way, and as most people have formed careless lingual habits, nothing is commoner than to hear it said, "Oh, I didn't mean it, I wasn't thinking of what I was saying." Granted that there was no intentional rudeness or indiscretion in such a case, much havoc is often wrought by offensive and pessimistic sayings which would never escape our lips inadvertently had we trained ourselves in the art of speaking discreetly.

In the light of up-to-date psychology we can attach fuller meanings than ever previously to good old



maxims which, because of their solid wisdom, never grow stale with the passage of the centuries. Among the most appropriate of the wise old counsels with which we are all familiar there is none more necessary to emphasize than "Think well before you speak" and "Look well before you leap." In these time-honored simple phrases we find condensed much of the profoundest wisdom of the ages and of the sages, and did we lay seriously to heart these highly necessary injunctions it would be no longer our sad complaint that things go constantly awry tho' we try (oh, so hard) to make affairs move smoothly.

Words must be used in their creative potency to forestall events if we are to win thro' them the best they are capable of producing.

Prediction is only the Latin equivalent of forward; we predict oftentimes by saying that something is coming whether we deem it desirable or not.

Our words attract a great deal to us that comes (so we think) very mysteriously.

The Magician is only one who knows how to speak Words of Power so potently that thro' the working of the Law of Vibration he compels the unseen elements to do him service.

All Magical treatises have much to say about commanding elementary existences thro' understanding how everything in Nature is bound to answer when its name is called, and tho' many among us may fail to comprehend the more erudite operations of the Magical theory, we can all learn and practise enough of its fundamental principle to greatly sway the circum-

stances of our lives and prove ever more and more the truth of that tremendous declaration which all of us can quote quite glibly "According to thy word be it unto thee." This being so let us resolutely determine to speak only such words as we shall be glad to have fulfil themselves in our history.

In the next essay of this series we shall consider "A Law of Success and how we can apply it."



## Implicit Trust.

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My trust in God I ever will declare,  
For well I know He'll guide my steps aright,  
And, when my eyes are strong enough to bear,  
He'll let me see, I'm sure, His wondrous light,  
Content am I to grow by slow degrees  
In knowledge that shall one day make me  
free;

And love will come my longing to appease,  
When faith has gained at last the mastery.  
I'll strive with all my strength to patient be,  
No matter what the months and years may  
bring;

And I will still my prayers send up to Thee,  
As I, in fullest joy, Thy praises sing.  
Implicit trust in God brings joy away,  
And makes the heart courageous, strong and  
pure;

Discouragement and grief it doth allay  
And points the way to truth that shall endure.

—Frederick B. Hawkins, in *Masonic Standard*.

### The Golden Side.

There is many a rest in the road of life,  
If we would only stop to take it.  
And many a tone from the better land  
If the querulous heart would make it;  
To the soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the winter's storm prevaieth.

Better hope, though the clouds hang low;  
And to keep the eye still lifted;  
For the sweet blue sky will soon peep through  
When the ominous clouds are rifted.  
There was never a night without a day,  
Or an evening without a morning,  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And do God's will with a cheerful heart,  
And hands that are ready and willing,  
Than to snap the delicate, minute thread  
Of our curious lives asunder,  
And then blame heaven for tangled ends,  
And sit and grieve and wonder.

—Charles Mackey.





## Self-Dependent

Weary of myself, and sick of asking  
What I am and what I ought to be,  
At the vessel's prow I stand, which bears me  
Forward, forward, o'er the starlit sea.

And a look of passionate desire  
O'er the sea and to the stars I send;  
"Ye who from my childhood up have calmed  
me,

Calm me, ah, compose me, to the end.

"Ah, once more," I cried, "ye stars, ye waters,  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you."

From the intense, clear, star-sown vault of  
heaven,

Over the lit sea's unquiet way,  
In the rustling night air came the answer:

"Would'st thou be as these are?  
Live as they!

"Unaffrighted by the silence round them,  
Undistracted by the sights they see,  
These demand not that the things without them  
Yield their love, amusement, sympathy.

"And with joy the stars perform their shining  
And the sea its long moon-silvered roll,  
For alone they live, nor pine with noting  
All the fever of some differing soul.

"Bounded by themselves and unobservant  
In what state God's other works may be,  
In their own tasks all their powers pouring,  
These attain the mighty life you see."

Oh, air-born Voice! long since, severely clear  
A cry like thine in my own heart I hear,  
"Resolve to be thyself; and know that he  
Who finds himself loses his misery."

—Matthew Arnold.



# Rosicrucian Christianity

Series Number Three

## Spiritual Sight and the Spiritual Worlds

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In the first lecture we saw that the only theory of life which will bear the searchlight of reason is the theory that the human Ego is immortal, that earth-life is a school and that the Ego returns to that school life after life to learn its lessons under the twin laws of nature: the laws of Consequence and Re-birth, thus progressing steadily towards the goal of Perfection.

The foregoing solution to the riddle of life naturally elicits the question: But if those whom we call dead are really alive, why do we not see them and where are they? That question was answered in the second lecture where it was shown inductively, deductively and by direct incontrovertible testimony that there is an invisible world about us inhabited by the so-called dead who are living there in full possession of their every faculty, and that the only reason why we do not ordinarily perceive them is because we lack the necessary sense. The blind fail to observe light and color because they lack physical sight. We are blind to the spiritual Worlds because we lack spiritual sight. All have this "sixth" sense latent and it is capable of being awakened in all without exception by proper methods as shown in No. 11 of this series.

In the present lecture we are to investigate the inner Worlds and it may not be out of place to give a general idea of how the clairvoyant knows about the invisible Worlds and to show the scope and limitations of clairvoyance.

"Clairvoyant" is the name given to persons who see objects invisible to ordinary humanity. The name means simply "clearsighted," and contrary to the generally accepted idea,

there are different *kinds* of clairvoyants. Some are like a prisoner behind a barred window, who can see everything within his limited range of vision, and according to whether his window chances to face upon a narrow prison-yard or upon a wide expanse of country, will be his scope of vision. If his view is further hampered by a shutter which he cannot control, which opens and shuts independently of his will, we shall understand that his observation is of little value to himself or others. Some clairvoyants are like this prisoner. When the shutter is opened they have a view of whatever happens to be going on in that part of the inner world which they chance to see at a given time and place. They cannot help seeing, whether the vision pleases them or not; they must endure it until it passes away of itself. Such people are called negative involuntary clairvoyants.

Others again, while limited in the scope of their vision, have control of the shutter, which they open and shut at will, seeing anything which comes within range. They are also negative, but are able to see "at will" and are called voluntary clairvoyants.

Then again others have a faculty which may be likened to the state of a prisoner whose prison is a glass house situated upon a hill and supplied with telescopes of the highest magnitude, shaded by blinds of such a construction that they would open as soon as he looked at them, and close as soon as he turned away. Thus he would have perfect control over his vision, being able to see or not and to turn his gaze to any subject he desired to investigate and would therefore be a voluntary *trained* clairvoyant.

There is a higher stage where the prison doors are opened, and the man is able to leave the dense body at will, go into the invisible worlds and investigate at close range the things he wishes to know about, which the last-named class could view



only from a distance. Leaving the dense body at will is of course the ideal method—then the man is not only a clairvoyant; he is a citizen of two or more worlds. That stage is not generally reached by a mere investigator, but by such as have taken a vow to dedicate their lives to the service of humanity. They are then called "*Invisible Helpers*," and work under the guidance of the great Leaders of Humanity—our Elder Brothers.

While many people make the mistake of being incredulous of the existence of super-sensuous worlds, there are also people who go to the other extreme—when they have become convinced of the verity of the invisible world, and think that when anyone can "see" clairvoyantly all truth is open to his vision and he at once "knows all about" those higher worlds.

That is a great mistake—the fallacy of such an idea is readily understood by comparison with every day affairs. We do not consider that because a man who was born blind and has been made to see, he at once "knows all about" everything in the physical world; nay more, we know that even those of us who have had our eyesight all our lives are far from having a universal knowledge of the things about us. Logic and analogy are violated by applying such a supposition to the inner worlds. In fact, no clairvoyant, however accomplished, has a knowledge of everything there, *but only knows what he has investigated*. A blind person who has obtained sight must learn to use his eyes to gauge distance, etc., so must the infant; and so the clairvoyant must be trained before his faculty becomes of value, and it is invariably the case that the more proficient people become the more modest they are in their statements and the more willing to defer to the versions of others, knowing how much is unknown and realizing how few of the many sides of a subject the single investigator can cover.

Besides, in the Physical World forms are stable and do not easily change, but in the inner worlds everything is in the most intense motion. Forms change in a way and with a facility that is but dimly pictured in our fairy tales. The wonder is not that involuntary or untrained clairvoyants often sadly mix things, but rather that they ever see anything right. The training consists in teaching the neophyte how to *look beyond the form* which is evanescent and illusory *to the life* which is the same no matter what "form" it may take. For only when the "life" can be seen is there safety from glamor.

Before proceeding to the investigation of the invisible worlds, we must first state the Rosicrucian conception of the Physical World, as it differs somewhat from the generally accepted views.

#### THE CHEMICAL REGION OF THE PHYSICAL WORLD.

In every day life we distinguish between solids, liquids and gases. These are grouped by science into about seventy inorganic elements, such as hydrogen, nitrogen, oxygen and carbon. From these elements all *Forms* are built.

We also discriminate four kingdoms: mineral, plant, animal and human, but that distinction has reference to four streams of evolving spirits at various states of development, manifesting as *Life*, which molds the chemical elements into the multitudinous *Forms* we see about us.

This fourfold stream of life is more or less firmly enmeshed in the forms it has built according to the stage of development reached by the various streams of spirits.

The spirits which compose the Mineral Life-Stream are so feeble, and hence so closely allied with the matter they shape into inorganic crystals, that they seem inseparable from it. This life-stream is known as chemical force.

The spirits in the Plant Life-Stream assimilate the crystalized chemical elements and modify the crystals into crystaloids when building their more complex bodies.

These plant-forms, when taken in turn by the Animal and Human Life-Stream, are grouped as cells and organs which collectively compose the more intricate vehicles of the two higher kingdoms.

While the three more evolved streams of life are working with the chemical matter, the mineral-life imbedded therein becomes inert, or, in a certain sense, it dies; but the moment the plant-life, animal-life or human-life has departed from a *form*, which we then call "dead," the mineral-life native to the chemical matter is once more free to assert itself and manifest as the chemical forces which make for decay and resolve the form into its original constituents.

Some scientists attribute feeling to minerals, to "dead" plants and "dead" animal tissue. The observations of science are correct, but it is a serious misnomer to call that "*feeling*" which is merely a *response to impacts* of the mineral-life which ensouls the form when not appropriated to the use of one of the higher life-streams. The mineral life-stream embodied in the tissue which the scientific experimenters use merely registers an impression; it is incapable of true feeling, such as pleasure and pain. These are soul qualities and predicate an "inner" consciousness capable of "working over" the impressions made upon it. This is as yet beyond the mineral-life, and therefore all forms *as such* are as devoid of feeling as the chemical elements of which they are composed. Science recognizes this when it states that there is no feeling in a finger which is hurt, but inconsistently relegates the feeling of pain to the brain. The occult scientist holds that *all form*, brain, brawn or bone, equally lack feeling, for *feeling is a life-process* neither inherent in the solids, liquids or gases nor acquired by them during the time they are appropriated by the evolving life-streams to furnish the substance for the various forms through which these life-streams express themselves in the dense visible Physical World.



Thus, if man possessed no more than the dense body he would be as incapable of manifesting life as are the chemical substances of which that body is composed, and if there were only this *visible* physical world, there could never have been any other forms than the inert crystals. Plants, animals and man would have been impossible achievements in nature.

#### THE ETHERIC REGION OF THE PHYSICAL WORLD.

The Rosicrucians, in harmony with other occult schools, divide each world into seven "regions" or states of matter. Our visible world comprises but three such regions, viz.: Solid, Liquid and Gaseous. The invisible ether occupies the four remaining regions, and it is with the investigation of this fourfold ether that the research of occult science begins.

These four states of ether are called the Etheric Region. Ether is the medium through which the solar energy flows into the dense bodies of plant, animal and man, and thus it forms a basis for the manifestation of life and vitality. The names and specific functions of these four states of ether, counting from below, are as follows:

(1) The Chemical Ether is the medium of manifestation for the chemical forces which cause the formation of crystals, manifesting as the loves and hates of the atoms, the "elective affinity" spoken of by Goethe whereby alcohol and water readily mix, but oil and water refuse to commingle. Other forces manifest in this ether to promote assimilation, growth and excretion as seen in the higher kingdoms of plant, animal and man. The chemical ether alone is active in the mineral chemical elements in their native state.

(2) The Life Ether—A fish can live and move in water, animal and man cannot. They live in air which suffocates the fish. So each realm of nature is the medium of manifestation for intelligences of diverse constitution, at varying stages of development and having different missions in the economy of

nature. While the forces operating in the chemical ether are solely concerned with the maintenance of the separate form, the life ether is the vantage ground for the propagative forces which have for their object the perpetuation of the species or race. It is thus active in plant, animal and man.

(3) The Light Ether is the medium of manifestation of the forces which produce heat, motion and the circulation of the blood in animal and man and of the sap in plants. Through it the green chlorophyll is deposited on the leaves, and so is the coloring on flowers, animal and man. It is the avenue of ingress for the solar force which builds the eye and is the avenue of sight. The forces in this ether are only partially operative in the plant, fully in animal and man.

(4) The Reflecting Ether is the substance of the highest region of the Physical World, and the images or records of all that is or ever has been in the Physical World can be found there. Therefore we say that it contains "the memory of nature." Here the architect's idea for a building spoken of in the second essay is recoverable at any time, whether he is dead or living. But the Reflecting Ether deserves its name in more than one way, for the images found there, though reproducing objects found in the Physical World, are nevertheless but reflections of images in a much higher world, where the records are permanent, much clearer, and more definite. The record in the reflecting ether is only read by involuntary clairvoyants and psychometrists who have no choice, even though they may have heard of the existence of the higher records. Sometimes the occult pupil also reads the record in the reflecting ether when he first starts to investigate the invisible realms, but he is instructed as to its scope and does not deceive himself into thinking that it is the ultimate of perfection, and in time learns to use the higher record.

This ether is a most important realm in nature; it is the avenue of ingress whereby the Ego manipulates the brain and the nervous system and controls its dense body; and in the reflecting ether the Ego in man makes the record of its experiences which we call memory.

Science teaches that alike in the densest solid and in the rarest gas no two atoms touch, but all float, as it were, in a sea of ether. That is true, but it is only part of the story; if that were all, it would be impossible to explain logically the difference between the four kingdoms.

We know that in order to function in the visible world it is necessary to have a dense body. Without such a body we would be "ghosts," invisible to other physical beings.

The same is true of the other worlds. In order to function in them or express their peculiar qualities, we must first have a vehicle made of their materials; and as it is necessary to have a dense body before we can act in the Physical World, so we must have a vital body before we can show life, assimilate, grow, or propagate. The mineral stream of life at present embodied in the matter of the Chemical Region, has no separate vital body. The plant, animal and man have vital bodies, but they are as differently constructed as their respective dense bodies, varying as to the quality, quantity and organization of their component etheric matter.

Yet even the possession of a dense body and a vital body is not sufficient to account for all the facts of life. If there were no other realms in nature, movable animal and human bodies would be impossibilities; and even if such had been created, having the *power* to move, the incentive to motion and action would be lacking. The occult scientist finds action has its inception in



## THE DESIRE WORLD.

Like the Physical World, this realm of nature is also composed of seven regions which divide the matter according to relative density and other qualities.

When we speak of matter there, it is something very different from that of the Physical World. The difference is very hard to describe, because all our terms are coined with reference to the sense world, and the best that can be done is to give some faint idea of what it is or is not like.

In the first place, though desire matter is one degree less dense than physical matter, desire stuff is not by any means "finer" physical matter. It is true that the ultimate atom of all physical forms is the same; that the mountain, the mayflower, the mouse and the man are all built of the same kind of atoms; yet we do not say that the mouse is a "finer" degree of mountain. A similar difference is embodied in the statement of the relative density of the two kinds of matter, which makes one amenable to laws inoperative in the other.

Desire matter is particularly characterized by the ease with which it is molded into different forms and capable of changing from one form to another. Plasticity is far too poor a name for this quality; besides, desire matter is also an embodiment of light and color; of such luminosity, such scintillating, iridescent hues as make our brightest colors and our most glorious sunsets seem dull and dead by comparison. It was this dazzling luminosity which caused the mediæval alchemists to designate it "astral," "starry," though it has nothing to do with the stars. A faint conception of what it is like may be had by taking an abalone shell and watching the changing play of colors while moving it to and fro in the sunshine.

To obtain a reasonable understanding of the Desire World, we must realize that it is the World of feeling, desire, wishes and emotions. As our bones, blood and flesh are formed of chemical matter, so our desires and emotions are formed of the matter of the desire world; and as our dense bodies are subject to gravity and other physical laws, so our desires, etc., are dominated by Attraction and Repulsion, the two great forces in the Desire World.

Repulsion is the predominant force in the three lower or denser regions. Attraction alone holds sway in the three upper regions where matter is rarest, but is also present to some degree in the three lower regions, where it opposes the force of Repulsion.

The central region is the region of "Feeling." Here "*Interest in*" or "*Indifference to*" an object or idea sways the balance in favor of one or the other of the two forces, attraction or repulsion, thereby relegating the object or idea which engendered the feeling to the three higher or the three lower regions, or, as the case may be, expelling it from our lives. An illustration will show the principle and show how these "twin feelings" are the mainsprings that move the world by means of the "twin forces."

Both animals and man have a desire body and are swayed by the twin feelings and the twin forces. A tigress in the jungle will pass a loaf of bread with indifference. But she will feel interested in the owner. Her interest will rouse the force of attraction, yet she will endeavor to kill him. The destructive act is not the end and the aim, however, but only a necessary step towards assimilation. If she spies another beast of prey having designs on what she considers her booty, that also will cause her to feel interest. But in that case the feeling of interest will arouse the force of repulsion, and if a fight ensues, destruction of her adversary will be an end in

itself. In the above case and in cases where the animal desires of man are factors, the twin forces and twin feelings operate alike, but there is a difference in the composition of the desire body of man and animal.

The desire body of an animal is composed solely of matter from the four lower regions of the Desire World. Hence it is incapable of feeling any but the animal desires for food, shelter, and the like. A saint would feel the keenest remorse if he had inadvertently spoken a hasty word; the tigress remains undisturbed by any sense of wrong, though she kill daily. The reason is that man's desire body is composed of the matter of all the seven regions of the Desire World, so that he is capable of feeling in a higher sense than the animal. Another illustration will make the point clear:

Three men are walking along a road. They see a sick dog, covered with sores, evidently suffering intense pain, and famishing.

This much is evident to all three men; it is the testimony of their senses. Now comes the "feeling." One feels "indifferent" to the animal and passes on without another look, leaving the dog to its fate. Not so the others. They are both interested and remain; but this feeling of interest manifests differently in the two men.

The interest of one man is of a sympathetic, helpful nature, impelling him to care for the poor beast, to endeavor to assuage its pain and nurse it back to health. In him the "feeling" of "interest" has aroused the force of "attraction."

The other man's interest is of an opposite nature. He sees only a loathsome object, which offends his esthetic sense, and he wishes to rid himself and the world of such a pest as quickly as possible; he is in favor of killing the animal outright, and burying it. In him the "feeling" of interest has generated the destructive "force": repulsion.



Thus we see that all action or refraction from action (which is negative action) is due to the twin feelings: interest which starts the twin forces: Attraction and Repulsion; and indifference that simply cuts us off from the object or idea it is directed against. If our interest in an object or idea generates repulsion, that, of course, also causes us to endeavor to expurgate it from our lives, but, as shown by the illustrations, there is a great difference in the action of the force of repulsion and the feeling of indifference.

Thus we see that a dense body formed of the inert substance of the Chemical Region, quickened and vitalized by the vital body composed of the ethers of the Etheric Region, receives the incentive to action from the desire body, an incentive which the animals follow absolutely, but which in man is checked by another factor—reason, which sometimes causes him to act contrary to desire. Were there no other realms in nature but the Physical World and the Desire World, that factor would be non-existent. We could have mineral, plant and animal, but man, a thinking, reasoning being, would be an impossibility in nature.

### THE WORLD OF THOUGHT

must be taken into consideration to account for man. For from its substance the mind is formed to act as a brake upon the impulses of the desire body, dictating action contrary to the urge of the twin feelings because of wider viewpoint arrived at by reason.

The World of Thought also consists of seven regions in which the matter is classified according to density and quality; besides, it is divided into two main sections: "the Region of 'concrete' thought" and "the Region of 'abstract' thought."

In the three lowest divisions of the Region of Concrete Thought are the archetypes of everything we see in the Physical World, as mineral, plant, animal and man, of the continents, rivers and oceans; and here the trained clairvoyant whose faculty enables him to reach these high realms sees also the universal ocean of flowing life, in which all forms are immersed, sees the same vital impulse moving from form to form in rhythmic cycles, sustaining the form specialized by the Ego of man or the animal and plant group-spirit.

These Archetypes are not merely models in the sense we generally speak of models, as a thing in miniature, or in a finer material; they are creative archetypes, moulding all the visible *FORMS* such as we see in the world in their own likeness, or rather likenesses, for often many of the archetypes work together to form a certain species, each archetype giving part of itself to build the required form. They are marshaled and directed by "The Archetypal Forces" which are found in the fourth division. From the substance of the four lower divisions our mind is formed, enabling man to also form thoughts and make images which he may afterwards reproduce in iron, stone or wood, so that by means of the mind which he obtains from this world man becomes a creator in the physical world like the archetypal forces.

But what is that which directs the mind as the Archetypal Forces guide the operations of the archetypes? It is the Ego, and it gathers its clothing or garment from the three highest sections, which are called the Region of Abstract Thought and Ideas.

Thus we see that man is a very complex being, and a citizen of three worlds to which he is correlated by an unbroken chain of five vehicles, thereby giving him a full waking consciousness which enables him to see objects in space outside himself in clear and sharp contours.

The animal has no "individual" spirit yet, but has a so-called "group-spirit," which informs all the members of a species. The separate animals have three bodies—a dense, a vital, and a desire body—but lack one link in the chain: Mind. Hence animals do not ordinarily think, but as we "induce" electricity in a wire by bringing it close to another which is charged, so in a similar way by contact with man a semblance of thought has been "induced" into the higher domestic animals, such as the dog, horse and elephant. The other animals obey the prompting (which we call instinct) of the animal Group-Spirit. They do not see objects in such clear outlines as does man; in the lower species the animal consciousness resolves itself more and more into an internal "picture-consciousness," resembling man's dream state, except that their pictures are not confused, but convey perfectly to the animal the promptings of the group-spirit.

The plants have a dense body and a vital body; hence they can neither feel nor think. They lack desire body and mind, and therefore a greater gap exists between the plant and its group-spirit than between the animal and its group-spirit; hence the consciousness of the plants is correspondingly dimmer, resembling our state of dreamless sleep.

The mineral has only a dense body. It lacks three links to connect it with its group-spirit. It therefore is inert and its unconsciousness resembles that of the dense human body in the "trance" state when the human spirit, the Ego, has passed correspondingly beyond it.

In conclusion, let us note that the three worlds in which we live are not separated by space. They are all about us, as light and color, imbedded in the physical matter; as lines of cleavage in the mineral. If we let a dish of water freeze, and examine it under a microscope, we shall see the ice crystals divided off from one another by lines. These were present



though unseen in the water as lines of force, invisible until the proper condition brought them out. So one world lies imbedded in the next above, unseen to us until we provide the proper conditions; but when we have fitted ourselves, Nature, who is ever ready to unfold to us her wonders, expresses ardent joy over every one who as a helper in evolution thus attains to citizenship in the invisible realms.

The preceding Lesson is No. 3 in a series of twenty. No. 4 will appear in the next BULLETIN. They can be had singly (order by number) or in sets from the Rosicrucian Fellowship Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John St., New York City.

(See the list of subjects on following pages.)

The Mission of the Rosicrucian Fellowship was explained in No. 1 of the Bulletin, and is also contained in each Pamphlet.



## Identity.

By T. B. Aldrich.

*Somewhere—in desolate wind-swept space—  
In twilight-land—in no-man's land,  
Two hurrying shapes met face to face,  
And bade each other stand.*

*"And who are you?" cried one agape,  
Shuddering in the gloaming light.  
"I know not," said the other shape,  
"I only died last night."*

## Each in His Own Tongue.



(By Request.)

A fire-mist and a planet,  
A crystal and a cell.  
A jelly-fish and a saurian,  
And caves where the cave men dwell;  
Then a sense of law and beauty,  
And a face turned from the clod;  
Some call it Evolution,  
And others call it God.

A haze on the horizon,  
The infinite, tender sky,  
The ripe, rich tint of the cornfields,  
And the wild goose sailing high;  
And all over upland and lowland  
The charm of the golden-rod;  
Some of us call it Autumn,  
And others call it God.

Like tides on a crescent sea-beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in;  
Come from the mystic ocean,  
Whose rim no foot has trod;  
Some of us call it Longing,  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood;  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who, humble and nameless,  
The straight, hard pathway trod—  
Some call it Consecration,  
And others call it God.

—William Herbert Carruth.

# A Brief Account of the Bahia Movement

BY

Colonel Archie C. Fisk.



In the coming of Baha-o-llah, with His Forerunner, The Bab and His Branch, Adul Baha, all the various prophesies of the different religions have been fulfilled, and in the Bahia Movement, which emanated therefrom is found the nucleus of that divine order of things which man has long expected.

On May 23d, 1844, there arose in Shiraz, Persia, a young man, Ali Mohammed by name, who declared himself to be the Bab (door or gate), or the forerunner of "Him whom God would manifest," a great teacher, who was soon to appear with manifest signs of divine power, through whose teachings the religious unity of all people would be accomplished.

Through His purity of Soul and Spiritual Wisdom the Bab drew Unto Himself many followers, who in turn promulgated His doctrines with so much fervor that within a short time many believed and joined His ranks.

The Bab was immediately met by great opposition on the part of the Mussulman Clergy. He continued His teaching in order that they might be fitted to meet the Promised One. The Mission of the Bab being that of precursor of "He whom God would Manifest," with the appearance of the Promised One, the followers (Babis) were commanded to turn their faces unto Him, when He, who was to come would reveal His teachings, divine laws and ordinances, thus completing the foundation of the Kingdom on Earth.

During the days of the Bab's Ministry, while His cause was being promulgated by His followers throughout Persia, there were many believers who had never met Him in person. Among these was Baha-o-llah, a young man of noble family, who warmly espoused the Bab's cause, publicly upholding and teaching it in Teheran.

In 1852, shortly after the Bab's martyrdom, when the persecution of the Babis was at its height, Baha-o-allah, with others of the new faith, was imprisoned, and later on, with a number of Babis, was sent in exile.

As the movement gained strength the clerical authorities began to show fear. This led to an international arrangement made between the Turkish and Persian governments by which Baha-o-llah, with a band of His followers, were ordered to a more distant exile in Constantinople.



In April, 1862, on the eve of His departure for Constantinople Baha-o-llah declared Himself to be the ONE whose coming the Bab had foretold. "He whom God would manifest." The followers of Baha-o-llah rapidly increased in numbers, and so steadfast were they in their faith that they would brave any danger. Even death was welcomed in preference to a renouncement of their faith.

Their numbers had become so great that the authorities were apprehensive, though the Babis proclaimed their mission to be one of peace. The exiles were sent to Adrianople, and finally, in 1868, to Acca (sometimes spelled Acre-Akka) at the foot of Mt. Carmel, where "the Coming of the Lord" had been foretold by the prophets.

Baha-o-llah while in prison sent out tablets to rulers and great ones of the earth telling them who He was, and inviting them to investigate His claim and come and enter into the Kingdom of God through the gates which He was opening. The prophecy of this great invitation is found in St. Luke, Chap. 14, beginning with the 16th verse: "And they all began with one consent to make excuse. These tablets revealed at this time are matters of history.

Baha-o-llah was born in 1817, and in 1892 He departed from this earth, and ascended to the Heaven from whence he came. Nineteen years before his departure He revealed a New Testament, declaring his Son Abbas Effendi, to be His Successor.

The 23d day of May, 1844, is the day when the Campbellites, who had given away all their worldly possessions, robed themselves in white, and prepared to ascend to Heaven. It was on this same day that the Bab appeared, and it was also on this day that Abbas Effendi was born.

Abbas Effendi is in Acca fulfilling prophecy. He calls himself Abdul Baha, which means the Servant of Baha-o-llah. He writes many tablets, interpreting passages in the Bible and New Testament. In answer to some queries, Abdul Baha replies, "Praise be to God that the divine cause of this Bahia dispensation is one of absolute love and pure spirituality. It is not of this Kingdom, the earth, for it is not war and distress, nor the oppression of the people by another. Its army is the love of God, its Victory is the ecstasy of the knowledge of God; its battle is that of truth, the exposition of the WORD, is warfare against selfishness; its patience is its reserve; its entire meekness is its conquering power, and its love for all is a glory for evermore. In a word, it is Spirit, and it is Love."

Of the many martyrs to the cause, there is not space in this article to permit more than an allusion to one; a remarkable heroine who has been called the Joan of Arc of her country and age. She was the daughter of one of the leading Uleemas of Islam, a woman of culture and position, known as a poetess, philosopher, linguist and theologian. She early became a convert to the new movement and leaving her home, traveled about Persia, speaking publicly and making converts. Finally she was martyred by the Mohammedans.

This saintly woman, by her great courage, has led the way for her

sisters in the Orient, and a new era for woman has commenced, for both the Bab and Baha-o-llah preached the emancipation of woman. Under this teaching woman assumes her rightful position as the equal of man.

## Reviews

New Books.

ON OUR LIBRARY TABLE.

### *Signs and Symbols of Primordial Man.*

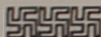
BY

Dr. Albert Churchward. (Swan, Sonnenschein & Co., London; E. P. Dutton & Co., New York. 1910. Price, \$8.00.)

Dr. Churchward has given us in this handsome volume the results of immense and prolonged labor. Briefly, he has searched through the symbolism of nations and tribes, living and dead, and has traced through the whole of it a likeness which points to a common origin. This origin he finds in Freemasonry, which is, he contends, an Eschatology—a science of POST-MORTEM ——— states—originating in Egypt, in the teachings of Ptah, taken thence by Moses and the High Priests of the Druids, and spread over the world. The author considers “that the human race originated, or was planted, in the northeast of Africa (including the sources and banks of the Nile);” hence the importance of the Northeast Corner in Masonry and in Architecture. More than 20,000 years ago, he considers, Masonry existed, using the same ritual and symbols as to-day. This thesis he endeavors to prove in the book, by a wealth of detail and illustrations that certainly prove to demonstration an underlying identity of doctrine and of symbolism. The book is profoundly interesting, especially to Freemasons, as they will understand many allusions which will be unnoticed by the “profane,” and will realize more fully the value of their noble ceremonies. Co-Masons will see that Dr. Churchward regards these from the standpoint familiar to themselves in their Lodge instruction. But would not the fuller truth be that the underlying identity is due to the real Mysteries, of which Masonry is the symbolical representative from times when the very existence of these Mysteries was withdrawn from public knowledge, Masonry being constructed so as to be a perpetual witness to that existence, and to-day bears witness to them, albeit unconsciously? Masonry is not the

primal fact, but its representative by symbolism. Read "Mysteries" for "Freemasonry" throughout this valuable volume, and it becomes still more illuminative, and the origin and place of Freemasonry become obvious. The Masonic Brotherhood has in charge the empty vessels, ready to receive the lost truths; when these are poured into them it shall become one of the most potent factors in making the New Civilization. The book is well-printed and lavishly illustrated, and should be placed in every library, especially in those attached to Lodges.

33rd degree.



HOW TO KEEP FIT, by A. T. Schofield, M.D., M.R.C.S.  
(William Rider & Son, Ltd., 164 Aldergate Street, London,  
E. C. Price, .50.)

This is a brisk and catchy manual, full of useful hints, written by a doctor who does not believe in doctoring. Its unconventional tone and plain speaking are its recommendations. The gist of the preaching in the words of the author is "that those who make health an end of life instead of merely a 'means,' will probably lose it and deserve to do so." He strikes the true note when he says that "in all health considerations the first great matter is the state of the mind, not the details of the physical life." He defines health as "that condition when the body can be least thought of—in other words, is most easy," and the attaining of perfect health according to him lies in tuning oneself with the Infinite. We feel rather small at the boasts of our knowledge and civilization when he read a learned doctor saying: "I think I may say, without fear of contradiction, that the utterly irrational way we do use what powers we have in maintaining life-force, hardly justifies our being entrusted with more. Consider even in this twentieth century the pathetic spectacle of 'humans' feeding themselves, and contrast it with the wholly rational and sane procedure of animals. Look again at the quality of the air we breathe, of the water we drink, of the slums we inhabit, of the dens we transact business in, of the weird foods we eat, of the garments we wear, and you will see that nowhere does modest man needlessly obtrude that Wisdom which he secretly imagines he possesses. In many cases, alas, his folly is the more conspicuous." The manual is worth perusing.

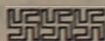
—B. P. W., The Theosophist.



*Rosicrucian Philosophy in Questions and Answers.* By Max Heindel. Every one who has had the good fortune to read Max Heindel's "Rosicrucian Cosmo-Conception" will welcome a new book by the same author. This is an occult information bureau, being arranged on the same plan as the well-known "Extracts from the Vahan" and "Letters from the Teacher." Mr. Heindel has collected and answered in this book one hundred and eighty-nine questions asked him after lectures. These are grouped as follows: Life on Earth; Life After Death; Rebirth; The Bible Teachings; Spiritualistic Phenomena; Clairvoyance; Astrology; Animals; Miscellaneous. Questions are still further grouped in subclasses; thus, under Life on Earth, we find: Social Conditions; Marriage; Children; Sleep and Dreams; Health and Disease. At the end of the book all questions are collected for ready reference, and there is an admirable index. The make-up of the book is the same as that of Cosmo-Conception. The teachings are admirable, and we can commend it almost without qualification. Here are two sentences, which every one should take to heart:

"The Rosicrucian teaching urges the pupil first of all to *live the life*, to concentrate all the powers of his being so to walk that he may be fitted for possession of the soul-powers absolutely essential to the investigations he contemplates."

"We have advanced to such a stage of individuality that *we can only progress by action from within*, and if we make any promises or take any vows we ought not to obligate ourselves to any one else, but make our promises and vows to ourselves; for if we cannot keep our vows to ourselves, we certainly cannot keep promises made to others."—*Bulletin of the Oriental Esoteric Center.*



I pray the prayer the Easterns do,  
May the peace of Allah abide with you;  
Wherever you stay, wherever you go,  
May the beautiful palms of Allah grow;  
Through days of labor, and nights of rest,  
May the love of Good Allah make you blest.  
So I touch my heart as the Easterns do,  
May the peace of Allah abide with you.

—From the Theosophist.



## THE STRANGE STORY OF AHRINZIMAN.

BY ANITA SILVANI.

In a Preface to this book, Mr. Frederic W. Thurstan, an authority on occultism and Oriental matters and for many years a resident of India at the Court of one of the Rajahs, tells us that it was written under remarkable circumstances, and in his opinion bears all the marks of authentic independent control of a sensitive's mind at the time of writing—a conscious control of a sensitive's mind at the time of writing—a conscious controlling of the mind or dictation to an amanuensis in the flesh from a person in the Spirit. Be that as it may, the real point of the book lies in its Psychic interest. We follow the life and after lives of Ahrinziman with interest and with wonder. The son of the King, yet he is brought up amongst shepherds in the Caucasian mountains, unknowing and unknown, but with the sense of his high destiny always foreshadowed. He is sent to a temple, but strikes down a priest and flees to save his life. He meets with a magician and studies magic and occult sciences. His adventures remind us of the Arabian Nights. Finally he is assassinated and the second part of his life, as a spirit, begins. Here we have a description of the Spiritual Planes of existence, and the mysteries of the Astral Realms. The story is very powerful, vivid, and deeply interesting all through. It is thoroughly Oriental in the whole style and setting. The incidents are dramatic and follow each other in quick succession, and the story of the old Sorcerer is gruesome and thrilling. To those interested in such things the book especially appeals,

and to others it will be like a fairy tale of much imagination and power.—*London Tribune, Sept. 14, 1906.*

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"The Strange Story of Ahrinziman" is one of the very best of the many books that have emanated from minds on the other side of life. Its Hero was a Persian Prince, and for a brief period the ruler of his nation. From his father he inherited the kingly stature, the imperious will, the noble nature, and, alas, the royal vices and passions. From his mother, a Greek Mystic, he inherited rare psychic gifts. From her he also inherited a germ of the true nobility of a spiritual nature which bore its fruits after long years spent in the life of the Astral Plane. The story shows us as vividly as words can show that we live not for time but for Eternity.—*The Mountain Pine.*



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Copies of this Bulletin, in quantities, will be supplied, on especially moderate terms, to spread its useful information.

The publishers invite co-operation in placing the work in as many hands as possible, believing that human happiness depends largely upon a clearer understanding of the laws pertaining to Self and Brotherhood — the principles herein contained.

Correspondence and suggestions to this end are solicited.

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| Ind. Liberal Congregation      | 19 West 44th St.            | Sundays, 11 A. M.    |
| Mazdaznan                      | 226 West 58th St.           | " 3, Wed, 8 P.M.     |
| Metaphysical                   | 227 West 25th St.           | Sundays, 8 P.M.      |
| New Thought                    | 5 West 58th St.             | Sundays, 11 A.M.     |
| New Thought Church             | Duryea Hall, B'way & 72 St. | Sundays, 11 A.M.     |
| New Thought Ch. & School       | 110 West 34th St.           | J. S. Sears, M.D.    |
| New Thought Free Reading Rooms | 110 West 34th St.           | Daily 10 to 5        |
| Philalethian Society           | Carnegie Hall               | Thursdays, 8.15 P.M. |
| Theosophical Headquarters,     | 2228 Broadway               | Sundays, 8.15 P.M.   |
| New York Lodge                 | " "                         | Tuesdays, 8.15 P.M.  |
| Central Lodge                  | " "                         | Mondays, 8.15 P.M.   |
| Interstate Lodge               | " "                         | Thursdays, 8.15 P.M. |
| Theosophical Society           | 253 West 72 St. near B'way  | Sun. & Tu. 8.15 P.M. |
| Vedanta Society                | 135 West 80th St.           | C. J. Kelley, Secty. |

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| Brooklyn Truth Center           | 313a Quincy St.     | Mrs. Paul. E. Sayre |
| Center of Western Occultism     | 147 Macon St.       | Tuesdays, 8.15 P.M. |
| First Divine Science Church     | 271 Macon St.       | Sundays, 10.45 A.M. |
| First Spiritual Church of Bklyn | 489 Washington Ave. | Sundays, 8 P.M.     |
| Mazdaznan                       | 8-12 Nevins St.     | Fridays, 8 P.M.     |
| Theosophical Society            | 70 Hanson Place     | Sundays, 8 P.M.     |

## SUBURBAN

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| Newark Lodge, T. S.      | 202 Halsey St. | Sundays, 3. P.M.     |
| E. Orange Lodge, T. S.   | 589 Main St.   | Thursdays, 8.15 P.M. |
| Jersey City Lodge, T. S. | 15 Astor Pl.   | Mondays, 8. P.M.     |

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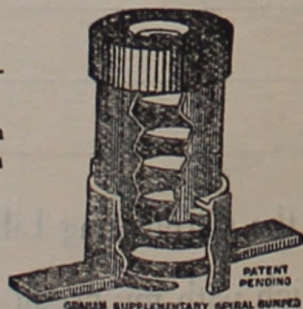
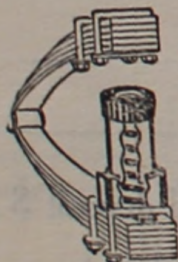
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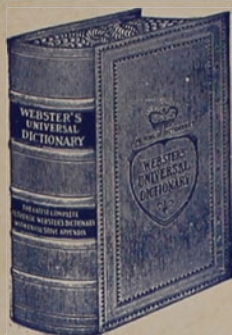
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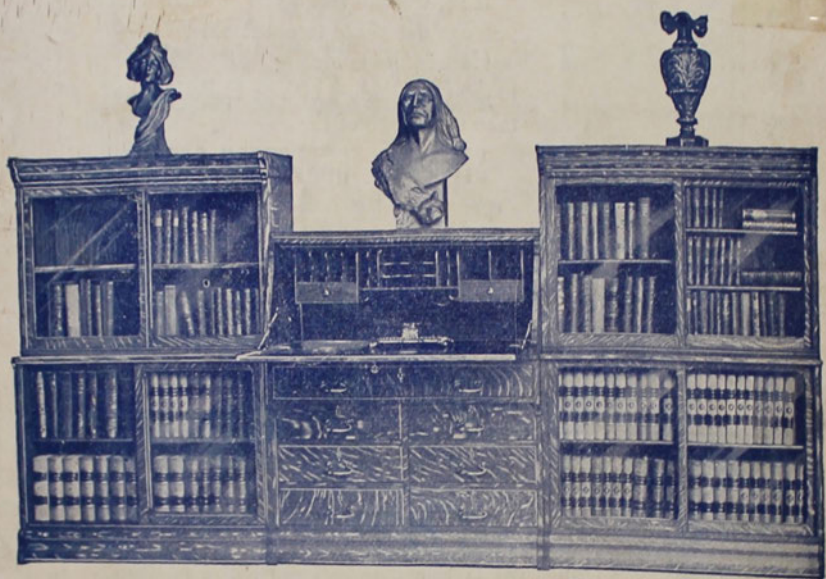
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